[91 cont.]

582 promiscuity of gatherers corroborative of the ideas of Morgan, is very far from being simple, tending more to confirm the ideas of Kirchoff regarding the greater restriction and regulation of marital relations in societies having a rudimentary economy. In all Seri marriages close consanguineous relatives seem to be avoided. More precisely, a classification of relatives is estab-
582 lished, from which only one group can provide a spouse. To
621 differentiate the Seri system from clan systems and marital
601 classes, in which each member belongs to a fixed class in relation to all the other members, in this system the classification varies with respect to the position of each person, that is to say, it is a true system of kinship. The factors of sex, polarity, generation, relative age, affinity, and consanguinity are involved in it, acting to deny or permit the possibility of marriage. Perhaps because of the small size of the Seri group, only within which are marriages concluded, the kinship system results in a clear identification of all persons by terms that are functions of marital relationships: approximately 50 per cent are excluded for being of the [92] same sex; 30 per cent for being of a distinct generation (very few aged or very young); the consanguineous relatives close to the affinal relatives and married persons are also excluded, leaving only so many persons as possible mates, a situation that is reflected in the kinship terminology.

582 It is not that sexual relations may be prohibited, for
[837] there is relative freedom in extramarital, including prenuptial,
[836] sexual relations, but the "marriage" association, sanctioned by the society and for which there is strong community pressure, has the limitations mentioned. And it tends to be realized, in spite of the disadvantages of the disappearance of sexual liberty, avoidance of near affinal relatives, and the economic obligations that begin upon the conclusion of the marriage.

156 With regard to individual development, this social struc-
155 ture is of such nature that it has well integrated cultural elements that create a very special personality, characterized by improvidence, emotional instability, inconstancy, and feelings of security, dispossession, and dependence.

[92 cont.]

156 854 155 They are principally the result of influences that act during the first years of life: constant contact of the skin with that of adults; immobilization of the extremities by cloth wrappings; provision of a permanent support in the form of a cradle to which the child is fastened; constant attention to his alimentary needs, and continuous supervision of his actions.

155 156 "Give me bread," "give me coffee," "you have food, I am hungry," "why do you keep food?" "that's the way things are," etc., are very common expressions that manifest the Seri personality.

000 On the other hand, from the practical point of view (3),

> 226 439 3. For the present fishing promoters, the Seri personality is a serious obstacle: because of the wealth of marine fauna, the competent Seri obtain a good catch in a few hours, and their earnings permit them to live several days, which would be multiplied if the yori would not resort to the sale of marijuana at excessive prices to obligate them to work. [276]

it has to be greatly altered, above all in so far as it influences the personality, in order to raise the Seri standard of living, changing their habits, ideas, and values.